

# RETHINKING MUSLIM SECTARIAN MILIEU ON QUR'ĀNIC TEXT

*Muhammad Feroz-ud-Din Shah Khagga\**

**Abstract:** Some Orientalists have taken a plea of some *Shiite* transmissions to prove the alteration and distortion of Qur'ānic textual corpus. They have allured a chain of arguments through the various transmissions of *Shiite* school of thought in order to present the multiple readings of the text of the Qur'ān as man-made disclosure. However, the *Sunnī* Muslim scholars hold the view that although some *Shiite* literature contains a large number of reports which depict disintegration of the textual history of the Qur'ān yet this is not the opinion of entire *Shiite* school of thought. Nevertheless, it is off course, became a helping tool for Orientalist in order to achieve their specific malicious goals and to create skeptical jerks among the Muslim mass circles regarding their sacred scripture. In this way, a dire need have emerged for re-evaluating and re-thinking these kinds of alleged transmissions both in its textual and contextual perspectives especially, when interfaith harmony and pluralistic views have been proliferated throughout the recent globe.

**Key Words:** Qur'ānic Text, Textual Corruption, Sectarian Milieu, *Shiite* View of Qur'ānic Text and Orientalism.

There has been a sensational discourse regarding the immaculacy of Qur'ānic textual corpus among the different Muslim sectarian school of thoughts. Some old sources of *Shia* school of thought present a view that Qur'ān has not been transmitted immaculately. Certainly, this point of view is occurred in opposite to the majority Muslim *Ummah*. Some *Shia* literature contains these sort of transmission upon which the debate of their belief has been started and possessed an atrocious situation among the various scholars of different school of thoughts.

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## TRANSLITERATION TABLE

ا	a	د	<u>d</u>	غ	gh	بھ	<u>bh</u>	<b>Long Vowels</b> ا ā آ ā اِ ī اُ ū و (URDU) ō (URDU) ē <b>Short Vowels</b> ا a اِ i اُ u
ب	b	ذ	<u>dh</u>	ف	f	پھ	<u>ph</u>	
پ	p	ر	r	ق	q	تھ	<u>th</u>	
ت	t	ز	z	ک	k	ٹھ	<u>ṭh</u>	
ث	<u>t</u>	س	s	گ	g	چھ	<u>ḥh</u>	
ث	th	ش	<u>z</u>	ل	l	چھ	<u>ch</u>	
ج	j	ص	s	م	m	دھ	<u>dh</u>	
چ	ch	ض	sh	ن	n	ذھ	<u>dh</u>	
ح	h	ط	ṭ	ہ	h	زھ	<u>rh</u>	
خ	kh	ظ	ẓ	ی	y	کھ	<u>kh</u>	
د	d		ز			گھ	<u>gh</u>	

### Diphthongs

و	—	(ARABIC) (PERSIAN/URDU) (TURKISH)	aw
			au
			ev
ی	—	(ARABIC) (PERSIAN/URDU) (TURKISH)	ay
			ai
			ey

### Doubled

و	—	uww/uvv
ی	—	iyy

Letter ؤ is transliterated as elevated comma ( ' ) and is not expressed when at the beginning.

Letter ٲ is transliterated as elevated inverted comma ( ˆ ).

س as Arabic letter is transliterated as *d*, and as Persian/Turkish/Urdu letter as *z*.

و as Arabic letter is transliterated as *w*, and as Persian/Turkish/Urdu letter is transliterated as *v*.

تھ is transliterated as *ah* in pause form and as *at* in construct form.

Article ا is transliterated as *al-* ( 'l- in construct form) whether followed by a moon or a sun letter.

و as a Persian/Urdu conjunction is transliterated as *-o*.

Short vowel — in Persian/Urdu possessive or adjectival form is transliterated as *-i*.

- (Gainesville, FL: University Press of Florida, 1995), pp.54-64.
- c) **Journal Article:** Asma Afsaruddin, "Medieval Islamic Discourse on Legitimate Leadership and Its Modern Implications," *American Journal of Islamic Social Sciences*, 20:2(2003): 80-94.
  - d) **Unpublished work/ Dissertation:** Effendy Bahtiar, "Islam and the State: The Transformation fo Political Ideas and Practices in Indonesia", (Ph.D., The Ohio State University, 1994), pp.100-102.
  - e) Cite all bibliographical information in endnotes. When the book or journal article is cited for the first time, provide full information: full name(s) of the author(s), title of the source, place of publication, publishing company, date of publication and the specific page you are citing. For subsequent citations of the same source, list the author's last name, as abbreviated form of the title, and the relevant page number(s). *Do not use footnotes or a biography.*

Arabic words should be transliterated according to the style in *Jihad al-Islam*, which is based on that used by *Islamic Studies*(Islamabad).

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  - b) **Chapter:** Antonie Wessels, "Some Biblical Considerations Relevant to the Encounter Between Traditions," in *Christian Muslim Encounters*, eds. Y.Y. Haddad and W.Z. Haddad

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